

/273 cont./

751 used as such far back in Oriental antiquity. The blue ball is a protection
 789 against the evil eye. (65) And the wing of the bat makes a man charming
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65. See above the special section on this subject and the footnotes.

and insures his success in romance. (66)

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66. The use of the bat for magical ends is encountered in several traditional Greek communities (Epirus, Crete, Thrace, etc.), especially to make sure of a person's love. See Ph. Koukoules: Ibid., vol. A. II, p. 230. According to this author, at Kallipolis in Thrace the rejected lover desiring to win the lady of his dreams, cuts the throat of a bat with a gold piece and puts its spinal column beneath the church altar. Success is assured if he manages to touch his beloved with this bone. The same practice existed in Byzantium: M. VASSILOU: "Emmetal, A. 471."

(718) It seems that the Sarakatsani amulets testify to the survival of magico-religious beliefs of the east Mediterranean peoples, stored up in their souls in superimposed layers.

789 If Sarakatsani magic has to be very much concerned with children who "perpetuate the race," it must likewise be solicitous of the couple who represent the foundation of society.

789 During the nuptials, at the moment when the groom appears at the
 585 dwelling of his fiancée, the latter's mother puts a rope around him. Then she smacks his face and all his attendants dash toward him and smack him also. We must see in this treatment an act that has a double meaning.

(718) First, it is a survival of an ancient rite of flagellation with switches,
 (718) aiming at fecundity and abundance. (67)

67. On ritual flagellation see: Van der Leeuw: Ibid., p. 190.

(716) And also it is a means of warding off the bad spirits and the harmful